

*. . . they took him to the brow of the hill their town was built on,
intending to throw Jesus down the cliff . . .*

LUKE 4:30

As a local community of faith within the Church of Brisbane,
we are committed to honouring Australian Aboriginal and Torres Strait Islander peoples'
unique cultural and spiritual relationships to the land, waters and seas
and their rich contribution to society.

Warm greetings to the members of the Boonah Catholic community and beyond on the Fourth Week in Ordinary Time.

1. REFLECTIONS ON THE SUNDAY WORD.

The **reflection** for this Sunday is offered by Julian McDonald, a Christian Brother who lives in Sydney.



In our current era, a prevalent attitude seen almost daily among people we encounter is a sense of entitlement. They seem to conclude that age, status, reputation and longevity of service entitle them to preferential treatment, be they lining up for transport, waiting at a supermarket check-out, sitting in a doctor's waiting-room or queuing for a Covid test. Apparently, the crowd Jesus addressed in the Nazareth synagogue had a sense of entitlement in regard to God. They seemed to believe that they alone were entitled

to preferential treatment from God. When Jesus observed that God had seemingly overlooked them when Elijah rescued a starving Sidonian widow and Elisha cured Naaman, a commander in the Syrian army, they became incensed to the point of trying to murder the messenger. People with a sense of entitlement just don't like being challenged or having their comfortable settlement disturbed.

One fascinating aspect of today's account of how Jesus proclaimed his mission to the people of his own town is that Luke encapsulates in it the principal features of Jesus' public life: a description of his ministry, an example of the kind of opposition he will experience every step of his journey and, by implication, his understanding of the God in whom he had come to trust and believe.

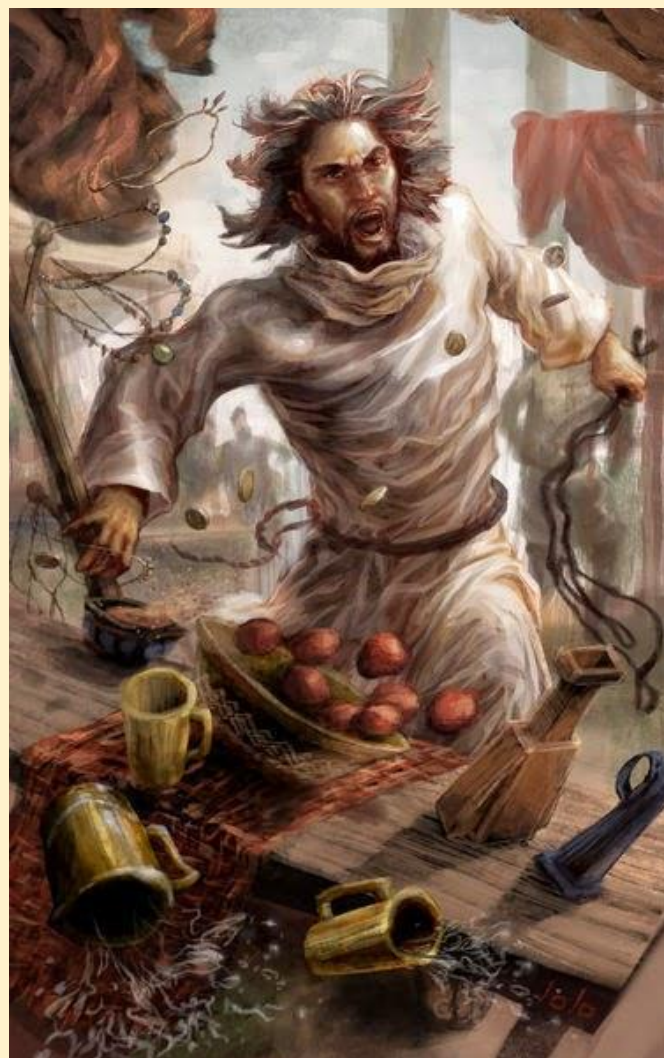
Worthy of note is the fact that today's first reading from the Second Book of Kings parallels

the gospel-reading in that it outlines the treatment meted out to the prophet Jeremiah by his people, who simply did not want to hear a message that confronted and unsettled them. To blot out his insistent message, they threw him into a deep cistern and left him to die there. Rescued from there, he was then exiled to Egypt. Jeremiah told of the God he had come to know, a God who had loved him into life and nurtured him till he was ready to take on the role of prophet, a God who also had warned him to expect ill treatment from a people who did not want to hear his message.

To get a real feel for today's gospel-reading, let's imagine how we might react if Jesus were to turn up in our local parish church next Sunday and evaluate us on how effectively we, his disciples, have carried out the mission of proclaiming the message he has entrusted to us. We would not appreciate being told that we have fallen well short of what he expected of us. We smart when evaluations of our professional or work performance indicate that we have been inadequate. The people of Nazareth would have been familiar with the repeated call of their Scriptures to care for the orphans, widows, strangers and other needy members of their community. By announcing to them that his mission was to bring good news to the poor, to release prisoners, to restore sight to the blind and free those suffering oppression, Jesus was really telling them that they had not lived true to the call of their Scriptures. Initially, they were impressed by his eloquence. But his insistence of pushing ahead with news that he wasn't going to do miraculous things for them, together with remarks that prophets are not accepted by their own people and his observation of how Elijah and Elisha had given preferential treatment to two pagans got so deeply under their skin that they tried to lynch him.

them and went on his way", indicating that, if they were not going to heed his message, he was not going to force it on them.

The renowned medical missionary, theologian and Nobel laureate Albert Schweitzer once observed how we are inclined to shape our image of Jesus into an image of ourselves. To see that, we only have to look at the statues of Jesus we have placed in our churches over the years. They portray a long-haired young man with blue eyes and fair complexion. We rarely see images of an assertive, confrontational Jesus with swarthy skin and fire in his eyes.

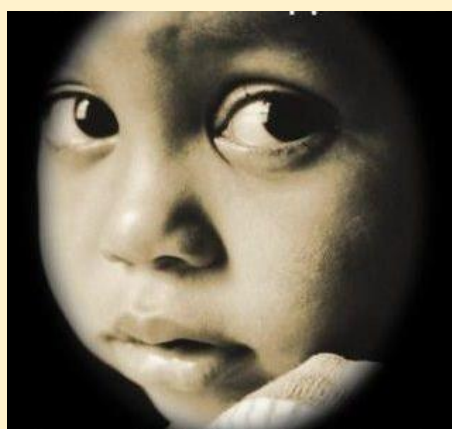


Angry Jesus,
Manuel Guzman

Jesus further incensed the crowd by claiming that they had a mind to quote to him the familiar proverb: "Physician, cure yourself!" In other words, he was suggesting that they were telling

him that he shouldn't have given the people of Capernaum benefits that his own hometown people deserved first. "Don't forget, charity begins at home!"

Of course, we can watch all this from the sidelines, even wondering whether Jesus might have been more successful in wooing the crowd had he adopted a softly, softly approach. Clearly, however, from the outset, he was not prepared to water down what he had come to appreciate was the true message of the God of Israel: that all humanity had been created in the image of God and that, by naming Israel as the Chosen People, God had given them the role of alerting the whole world that God's message of love and freedom was for the whole of humanity. For that reason, the poor, the dispossessed and the oppressed were to be given preferential treatment.



ears and hearts to what Jesus was saying. We,

too, can respond with amazement, anger or rejection. Or we can risk absorbing and heeding the full import of his words. Where might that lead us?

At the risk of gilding the lily, I suggest it would be a pity to conclude this reflection without giving some brief attention to Paul's hymn to love (today's second reading from First Corinthians). Today's gospel-reading and the first reading from Kings are ultimately about tough love. It's important to remember that the hymn to love is but one part of the letter to the Corinthians. Elsewhere in that letter, Paul had to challenge his audience on their sexual immorality and other perversions. Tucked away in the hymn to love is the assertion that "love bears all things, believes all things, hopes all things and endures all things". Let's be assured that he is not saying that love means putting up with all kinds of excesses, betrayals and perversions, turning a blind eye to them. Rather, he is saying that we would do well not to give up on anyone, no matter how errant their behaviour. That does not mean refraining from challenging destructive, unhealthy, immoral behaviour. But it does mean being patient, understanding and reaching out to those around us when they fail. We are called to hold firmly to faith, love and hope in our dealings with everyone we encounter, even with those who confront us with tough love.

**God of salvation,
in your Prophet, Jesus the Christ,
you announce freedom
and summon us to conversion.**

**As we marvel at the grace and power of your word,
enlighten us to see the beauty of the gospel
and strengthen us to embrace its demands.**

Grant this through our Lord Jesus Christ, your Son, . . .

(Year C: 4th Sunday in Ordinary Time, Alternative Opening Prayer)

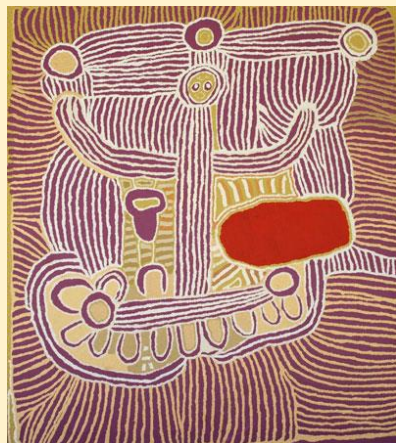
2. *Boonah Parish happenings . . .*

from commands to invitations,
from laws to ideals,
from threats to persuasion,
from coercion to conscience,
from monologue to conversation,
from ruling to serving,
from withdrawn to integrated,
from vertical and top-down to horizontal,
from exclusion to inclusion,
from hostility to friendship,
from static to changing,
from passive acceptance to active engagement,
from prescriptive to principled,
from defined to open-ended,
from behaviour-modification to conversion of heart,
from the dictates of law to the dictates of conscience,
from external conformity to the joyful pursuit of holiness.

When these elements are taken in the aggregate, they indicate a model of spirituality. This, they say, is what good Catholics should look like and this is how they should behave. That means the elements indicate what the Church should look like and how it should behave. This is a significant model-shift. This is a teaching of the Second Vatican Council.

- Fr. John O'Malley SJ, 2006

Our **SUNDAY EUCHARIST** schedule is:



Saturday

5.00pm

Boonah church

Sunday

7.30am

1st and 3rd Sunday: Harrisville church

2nd and 4th Sunday: Peak Crossing church

9.30am

Boonah church

(5th Sunday of the month: 6pm Sat night Harrisville
& 9.30am Sun morning Boonah)

Desert Eucharist, Linda Syddick Napaltjarri (b. 1937)

Our **WEEKDAY EUCHARIST** schedule for this week, the 4th week in Ordinary Time (Year 2):

Tuesday 1st February 5.30pm **Boonah church**

Wednesday 2nd February 6.00pm **Peak Crossing church** followed by dinner at The Peak Pub

Thursday 3rd February 9.15am **Boonah church**



We pray with and for those who are sick in our parish and beyond: all across the globe infected with COVID-19; Chris Healy, Paul White, Arthur Devin, Liliana Toohill, Libby Shields, Marko Babic, Max Gardiner, Trish Merlehan, Bernadette Pinchin, Simon Greatrex, Cate Mitten, Bernice Brault, Paula Ebrington, Fletcher Casey, Jill Archer, Louisa, David Mitchell, and sick members of parish families and those beyond our parish boundaries.

▪ **COVID-19 PROTOCOLS IN OUR PARISH.** I thank all parishioners abiding by the protocols in place at this time. We are being asked to do the minimum for the common good. I don't make up the rules. As citizens we must abide by the health directives of the State Government which are:

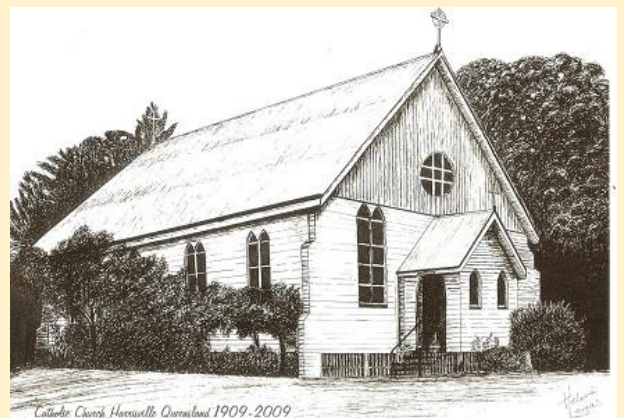
- **WEAR A MASK WHEN INSIDE THE CHURCH**
- **SANITISE BOTH HANDS ON THE WAY IN AND OUT**
- **QR CODE UPON ENTRY – IF YOU DON'T HAVE A PHONE, THE COORDINATOR AT THE ENTRANCE CAN DO THIS FOR YOU – THIS IS NOT OPTIONAL. THERE ARE NO EXCEPTIONS!**
- **WHERE POSSIBLE, MAINTAIN SOCIAL DISTANCING WHEN SEATED AND WHEN COMING FORWARD TO RECEIVE HOLY COMMUNION OR A BLESSING.**

We have almost 100% compliance in this parish. I encourage us all to keep up these proven safe practices and thank you us for doing this Sunday after Sunday. I realise it has been a long haul! Safety of our parishioners comes first over an individual claim to do otherwise for whatever reason and out of whatever belief. Mask wearing is mandatory at Mass (except for those with valid medical reasons) and so is the use of the QR Code when choosing to enter the churches here.

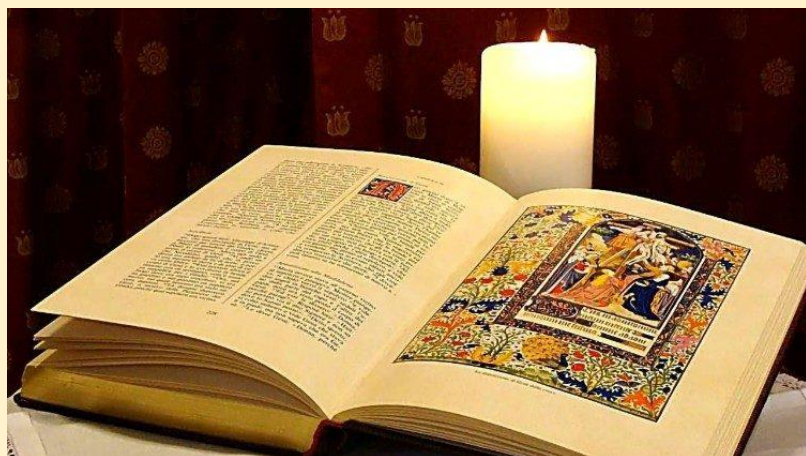
Of course, if any of us have any symptoms we are asked to stay away from Mass and to be in touch with the doctor and seek advice.

▪ **FIFTH SUNDAY OF JANUARY.** Today is the fifth Sunday of the month. In our parish we celebrate a Saturday night Mass at Harrisville church starting 6pm and one Sunday Mass at 9.30am in Boonah.

We had been preparing for hospitality after Saturday evening Mass at Harrisville. Thanks to those who arranged the venue and had begun food preparation. However, the Archdiocese strongly recommended that gatherings after Mass not occur at this time. I thank locals who gave me further advice and after consultation I decided that the post-Mass gathering wouldn't proceed.



The next fifth Sunday of the month will be in May 2022. *Archbishop Coleridge will be with us for a parish visitation that weekend including Friday leading into the weekend.*



■ REFLECTING ON THE SUNDAY

WORD - LECTIO. The *Sunday of the Word of God* invites us to think about the place of the word of God in our daily life and in our parish life.

There may be some locals in our parish who would like to meet weekly and do the same. We can work out a preferable day and time. The length is strictly an hour.

There is no commitment other than to meet for one hour. *Please see me, or email me, if this interests you.*

Due to pandemic concerns right at this moment, we would also be able to meet via Zoom. A suggested starting date: the week of Ash Wednesday . . . beginning of Lent. Is there interest to commit meeting during the weeks of Lent and then at the end of the Lenten season, assess how it is going and whether or not there is energy to continue? The people of the north in the parish might also consider something similar in their region.

■ During the week *Liturgy Brisbane* emailed parishes with a striking heading: “Your contingency plan?”

I was intrigued. The email said: *Around the country, there have been instances of priests contracting COVID or needing to isolate, and becoming unavailable to preside at Sunday Mass at short notice. Have you thought about what you would do if this were to happen in your parish?*

LAY LEADERS OF LITURGY

**SUNDAY
CELEBRATION
OF THE WORD
AND COMMUNION**

✠ ✠ ✠

<p><i>Outline of the Rite</i></p> <p>INTRODUCTORY RITES</p> <p>Gathering of the Community</p> <p>Gathering Song*</p> <p>Liturgical Greeting</p> <p>Introductory Remarks</p> <p>Opening Rite</p> <p>Opening Prayer</p> <p><i>Omit these elements on a weekday</i></p>	<p>LITURGY OF THE WORD</p> <p>Procession of Word of God*</p> <p>First Reading</p> <p>Responsorial Psalm</p> <p>Second Reading*</p> <p>Gospel Acclamation</p> <p>Gospel</p> <p>Reflection (homily)</p> <p>Profession of Faith*</p> <p>General Intercessions</p> <p>Proclamation of Praise</p> <p>Sign of Peace</p>	<p>COMMUNION RITE</p> <p>Lord's Prayer</p> <p>Invitation to Communion</p> <p>Communion</p> <p>Prayer after Communion</p> <p>CONCLUDING RITE</p> <p>Announcements*</p> <p>Collection*</p> <p>Blessing</p> <p>Dismissal</p>
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INTRODUCTORY RITES

Gathering of the Community

Gathering Song* *All stand*

Liturgical Greeting

so leader of prayer goes to the place from which he/she will preside

ader: In the name of the ✠ Father, and of the Son, and of the Holy Spirit.
 i: Amen.

ader: Christ be with us, Christ within us,
 Christ behind us, Christ before us,
 Christ beside us, now and forever.

Lay leaders of Liturgy can guide the community in a Sunday celebration of the Word and Communion.

I guess my response is *No*, I hadn't thought about this and the implications for our parish. I remembered being placed in home quarantine in 2020 for 14 days, between 18th December 2020 – 1st January 2021, as I had been on the Northern Beaches when the outbreak occurred, and the willingness of Fr. Joe Duffy, retired Brisbane priest, to come out and preside at Christmas Masses.

I had been thinking about how difficult it is becoming to find a supply priest at short notice. The same for annual holidays. I have been thinking how much it costs our parish for a supply priest for one weekend. I have raised these concerns with the Pastoral Council both formally and informally over the last year or so. *So maybe we need to have a few lay leaders of liturgy called from our community, formed, prepared and instituted? Is it time?*



▪ **EVERY SUNDAY** when we gather for the Sunday eucharist, there are baskets (of some kind or another) at the entrances of our churches.

We are invited to bring a gift of **non-perishable food or goods** for people seeking help from our local St. Vincent de Paul.

The local conference very much appreciates our weekly support.

▪ **THANK YOU** to all who support the weekly Sunday collection. Your gifts enable the parish to meet its expenses and to function like an everyday household. If you would like to give weekly or monthly in a planned way, please see me.

▪ **CELEBRATING THE SACRAMENT OF RECONCILIATION.** The 1st Rite for Reconciliation (formerly known as Confession) may be celebrated anytime. Please phone 5463 1057 to make a suitable time. Alternatively see me before Mass (if there is plenty of time) or after Mass (once the majority of people have left the church).



3. **AN OPPORTUNITY TO LISTEN: EXPLORING 26TH JANUARY.** In the lead up to Australia Day, 26th January, 2022, our bishop, Mark Coleridge, spoke with three First Nations peoples from the Church of Brisbane.

The interview explores what this date has meant to each of them personally

throughout their lives and the historical significance of this date to those within their local communities.

This interview is part of the Archdiocese of Brisbane's ongoing commitment to truth telling, historical acceptance and institutional integrity. All are fundamental elements of the Archdiocese of Brisbane Reconciliation Action Plan (RAP).

As Pope Saint John Paul II quoted the prophet Ezekiel in Alice Springs in 1986, "I am going to... gather you together... and bring you home to your own land... I shall give you a new heart and put a new spirit in you... You shall be my people and I will be your God": we are one people.

From the Evangelisation Brisbane introduction: *We pray that opportunities such as this help us all to listen and develop a deeper understanding of the experiences of First Nations Peoples in light of our commitment to reconciliation.*

To watch the interview, click [here](#).



25th January 2022

4. **DOES THE 'LET IT RIP' APPROACH HAVE A EUGENICS PROBLEM?** by Justin Glyn SJ, 27th January, 2022, *Eureka Street*.

In the early part of the twentieth century, Francis Galton (a cousin of Charles Darwin) used the latter's work to argue that human breeding stock could be similarly improved. He would weed out the weakest and the less able and produce a sturdier race. He named this brave new science, eugenics. Others, most notoriously the Nazis, but also governments in Britain and North America, took these ideas and ran with them. Until recently, the crematoria of Hitler's death camps were enough to remind most that this was not an idea consonant with actual human flourishing.

Until recently. It is true that people with disabilities have always had an uphill struggle justifying our existence (see, for example, this post from the (since deleted) account of the then social welfare minister in 2015, describing the 'disability burden'):



The pandemic, however, has turned the disability community's fears of increased discrimination into daily reality. While the pre-vaccine phase of lockdowns was accompanied by ableism and eugenics rhetoric (as I mentioned in [my previous column](#) on ableism and pandemic), the situation has only become worse.

The decision seems to have been made by Federal and State governments (WA honourably excepted) that vaccines will be the principal line of defence against the virus. That, in itself, would be an inherently eugenicist approach (given that not only are vaccines not available for all of the population) but also that there are very few alternatives available for those at risk. Testing and even boosters are hard to come by and even the pretence that First Nations, elderly and disabled people enjoyed 'priority' (which was maintained for the original vaccines) has now been dropped when it comes to the required boosters. The failures to vaccinate people in group homes and sheltered workshops — and the accompanying toll in infections — gave real, if underreported, testimony as to how little disabled lives were valued.

Increasingly, however, the quiet bit is being said out loud. 'Underlying conditions' is daily being used as a rhetorical device at government press conferences to minimise the harm done by the 'Let it Rip' approach. Covid-19 has now killed 3144 people (as at 24 January 2022). Since 1 January, when the 'milder' Omicron variant has been dominant, 903 people have died.

We have, however, been instructed not to grieve and to throw wide the doors to schools and businesses — even as hospitals are closing theirs, declaring 'Code Brown' as their capacity bursts. These deaths should be accepted as capitalism's collateral since they are predominantly among those with an 'underlying condition' (who, presumably had it coming). The fittest will, after all, survive.

What then counts as an 'underlying condition'? Well, as the NSW Chief Health Officer tells us, being over 65, having heart conditions, obese, asthmatic, immunocompromised, 'a significant mental health illness', a neurological disorder, autoimmune diseases, liver diseases, diabetes, cancer, being on a palliative care 'pathway' are all included. No mention need be made of who these people were, what their dreams or aspirations might have been or how they had survived until Covid came along.

In the old days, of course, a person with a mental illness who was hit by a bus was regarded as dying of bus rather than anything else. As social media user Peter Russell put it: '...waiting for the government to report details of a plane crash where 80 died, 50 of who had underlying health conditions, 26 had no insurance & 2 had pilot licences.'

Now, it might be that underlying conditions could be relevant to therapeutic interventions for a person presenting with COVID. In that case, though, it is presumably a matter between the treating physician and the patient and not something relevant to a news conference. Again, if a condition which increased the risk of COVID were lifestyle related, there might be a case for encouraging behaviours to avoid it. However, that is not what has happened in practice: as noted above, disabled people have been actively deprioritised in the governments' COVID response. No, underlying conditions are reserved for announcements of deaths only.

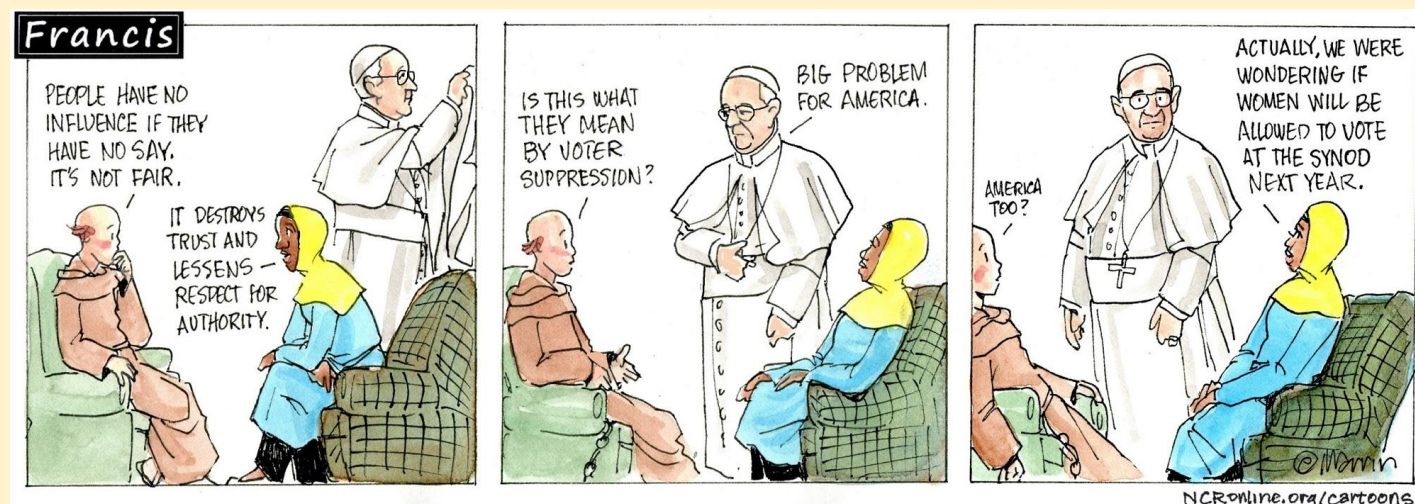
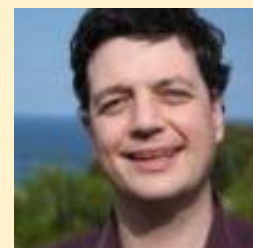
People in the disability community have often had a hard time persuading folk who do not see themselves as such that ableism is a problem. Chronic pain, inaccessible text or catheterisation is not

everyone's experience — and so many can go through the world unaware of the issues which these things raise for accessibility in a world which is not designed to accommodate people who experience them.

The 'underlying conditions as eugenics' form of ableism — discounting the deaths of 'lives unworthy of life', as the Nazis so charmlessly put it — is not so easily dismissed. Many of these conditions on Dr Chant's list are hardly rare — 1 in 5 Australians have diabetes and 2 in 3 are overweight or obese. The condition of being over 65 is likely to affect most Australians if they are lucky — to say nothing of being a child under 5 who still has no access to a vaccine of any kind.

Once again, disability is about 'us' not 'them'.

Fr Justin Glyn SJ has a licentiate in canon law from St Paul University in Ottawa. Before entering the Society he practised law in South Africa and New Zealand and has a PhD in administrative and international law



27th January 2022

5. The **MOOGERAH PASSION PLAY ASSOCIATION** emailed our parish this week and I share their outreach to the community.

The Moogerah Passion Play is fast approaching its 2022 season and we would absolutely love it if we could get you and your congregation involved!

The play has been running now since 1993 and in this time has continued to spread the good news of Jesus Christ through the use of drama.

*We are therefore **calling on all actors and actresses** (cast) as well as behind the scenes people (crew) to come and spread this news with us.*

Rehearsals have only just begun so we have plenty of roles available for those actors or actresses that are keen to be involved! No experience is necessary, just a willingness to get involved and have fun.


We would therefore love it if you could share this with your congregation. We have attached a flyer for you to make it easier to do so :)


Our organisation can be contacted via our Facebook or Instagram pages (Moogerah Passion Play) as well as the contact us page on our website <https://moogerahpassionplay.org.au/contact/>.


We hope to see you at one of our rehearsals soon!

Actors/ Actresses wanted!


The Moogerah Passion Play are searching for actors and actresses interested in taking part in their Easter show this year.
Show dates are April 9th, 10th, 15th & 16th


 All ages and abilities wanted


 No experience needed


 Meet new people and have fun


JOIN NOW

 For More Information
04 992 777 63

 Living water road, Moogerah

 playpassion8@gmail.com

 <https://moogerahpassionplay.org.au/>



John

pastor
Boonah Catholic community